(4) 12.

REFORMATION NO ENEMIE.

Or a true

DISCOVRSE;

betweene the Biſhops and the Deſirers of Reformation:

WHEREIN

Is plainely laid open the preſent corrupt government of our Church, and the deſired forme of Government plainely proved by the word of GOD.

Hay'any worke for a Cooper?

PROV. 24. Verſ. 24.

Hee that ſaith vnto the wicked thou art righteous, him ſhall the people Curſe: Nations ſhall abhorre him.

Printed in the yeare, 1641.

REFORMATION
NO ENEMIE.

Or a true

DISCOVRSE:

between the Bishops and the Deuines of Reformation:

WHEREIN

Is plainely laid open the present corrupt government of our Church, and the desired forme of Government plainely proved by the word of GOD.

[illegible]

PROV. 24. Vers. 24.

He that saith unto the wicked thou art righteous, him shall the people Curse: Nations shall abhorre him.

Printed in the yeare, 1641.

A man of worſhip, to the men of worſhip, *that is* Martin Mar-prelate *gentleman, Primate, and Metropolitane of all the* Martins *whereſoever, To the* Iohn *of all the* Sir Iohns, *and to the reſt of the terrible Prieſts faith, have among you once againe, my clergie maſters.*

For,

O Brethren, there is ſuch a deale of love grown of late I perceive, betweene you and me, that although I would be negligent in ſending my Piſtles unto you: yet I ſee you cannot forget me, I thought you to be very kind when you ſent your Purſivaunts about the Country to ſeeke for me. But now that you your ſelves have taken the paines to write, this is out of all cry. Why it paſſes to thinke what loving and carefull Brethren I have, who although I cannot be gotten, to tell them where I am, becauſe I love not the ayre of the Clinke or Gatehouſe in this cold time of Winter, and by reaſon of my buſineſſe in Piſtle-making, will not withſtanding make it known vnto the world, that they have a moneths mind towards me, now truly brethren, I find you kind, why ye doe not know what a pleaſure you have done me. My worſhips bookes were vnknowne to many, before you allowed *T. C.* to admoniſh the people of *England* to take heed, that if they loved you, they would make much of their *Prelates*, and the chiefe of the Clergie. Now many ſeeke after my bookes, more then ever they did. Againe, ſome knew not that our brother *Iohn* of *Fulham*, was ſo good vnto the porter of his gate, as to make the poore blind honeſt ſoule, to be a dum Miniſter. Many did not know, either that Amen, is as much as by my faith, and ſo that our Saviour Chriſt ever ſware by his faith, or that bowling and eating of the Sabboth, are

of the ſame nature: that Biſhops may as lawfully make blind guydes, as *David* might eate of the Shew bread, or that father *Thomas Tul-trimmer* of *Wincheſter*, good old ſtudent, is a maſter of Arts of 45. yeares ſtanding. Many I ſay, were ignorant of theſe things, and many other pretty toyes, vntill you wrote this pretty booke, beſides whatſoever you overpaſſe in my writings, and did not gainſay, that I hope will be iudged to be true, and ſo *Iohn a Bridges* his treaſon out of the 448 page of his booke, you grant to be true. Your ſelves you deny not to be petty Popes, the Biſhop of ſir *Davids* in *Wales*, *you* deny not to have two wives, with an hundred other things which you doe not gainſay, ſo that the reader may judge that I am true of my word, and vſe not to lye like Biſhops, and this hath greatly commended my worſhips good dealing. But in your confutation of my book, you have ſhewed reverend *Martin* to be truepeny indeed, for you have confirmed, rather then confuted him. So that brethren, the pleaſure which you have done vnto me, is out of all *ſcotche* and *notche*. And ſhould not I againe be as ready to pleaſure you? Nay, then I ſhould be as vngratefull towards my good brethren (as *Iohn* of *Cant.* is to *Thomas Cartwright*. The which *Iohn*, although hee hath beene greatly favoured by the ſaid *Thomas*, in that *Thomas* hath now theſe many yeares let him alone and ſaid nothing vnto him, for not anſwering his bookes, yet is not aſhamed to make a ſecret compariſon, betweene himſelfe and *Thomas Cartwright*. As who ſay, *Iohn* of *Lambehith*, were as learned as *Thomas Cartwright*. What ſay you old deane *Iohn a Bridges*, have not you ſhewed your ſelfe thankefull vnto his Majeſtie, in overthrowing his ſupremacie in the 448 page of your book, I will lay on load on your *ſkincoat* for this geare anon:

And I will have my penyworths of all of your brethren ere I have done with you, for this paines which your *T. C.* hath

hath taken with me. This is the *Puritans* craft, in procuring me to be confuted I know: Ile be even with them, to a crafty whoreſons brethren Biſhop, did you thinke, becauſe the *puritans T. C.* did ſet *Iohn* of *Cant.* at a *nonplus*, and gave him the overthrow, that therefore your *T. C. alias Thomas Cooper* Biſhop of *Wincheſter*, or *Thomas Cooke* his Chaplaine, could ſet me at a *nonplus*, ſimple fellowes, me thinkes he ſhould not.

J geſſe your *T, C.* to be *Thomas Cooper* (but I doe not peremptorily affirme it) becauſe the modeſt old ſtudent of 52. yeares ſtanding, ſetteth *Wincheſter* after *Lincolne* and *Rocheſter* in the contents of his booke, which blaſphemy, would not have beene tollerated by them that ſaw and allowed the booke, vnleſſe Miſtreſſe *Cooper's* huſband had beene the author of it.

Secondly, becauſe this *T. C*, the author of this booke is a Biſhop, and therefore *Thomas Cooper* he is a Biſhop, becauſe hee reckoneth himſelfe charged amongſt others, with thoſe crimes whereof none are accuſed but Biſhops alone, pag. 101. lin. 26. Ha olde *Martin*, yet I ſee thou haſt it in thee, thou wilt enter into the bowels of the cauſe in hand I perceive. Nay if you will commend me, I will give you more reaſons yet. The ſtile and the phraſe is very like her huſbands, that was ſometimes wont to write vnto Doctor *Day* of *Welles*. You ſee I can doe it indeed. Againe, none would be ſo groſſehead as to gather, becauſe my reverence telleth Deane *Iohn*, that hee ſhall have twenty fiſts about his eares more then his owne (whereby J meant indeed, that many would write againſt him, by reaſon of his bomination learning, which otherwiſe never meant to take pen in hand) that J threatned him with blowes, and to deale by ſtafford law; whereas that was farre from my meaning, & could by no meanes be gathered out of my words, but onely by him that pronounced *Enlogeni* for *Eulogiu* in the pulpit, and by him

whom a Papiſt made to beleeve, that the Greek word *Eu-logein*, that is to give thankes, ſignifieth to make a croſſe in the forhead: py hy hy hy, I cannot but laugh, py hy hy hy. I cannot but laugh, to thinke that an old ſoaking ſtudent in this learned age, is not aſhamed to be ſo impudent as to preſume to deale with a Papiſt, when he hath no grue in his pocket. But I promiſe you Sir, it is no ſhame to be a L. Biſhop if a man could, though he were as vnlearned as *Iohn* of *Gloceſter*, or *William* of *Liechfeld*. And I tell you true, our brother *Weſtcheſter*, had as live play twenty nobles in a night, at *Priemeero* on the cards, as trouble himſelfe with any Pulpit labour, and yet hee thinks himſelfe to be a ſufficient Biſhop. What a Biſhop ſuch a cardplaier? A Biſhop play 20 nobles in a night? Why a round threpence ſerveth the turne to make good ſport 3 or foure nights amongſt honeſt neighbours, and take heed of it brother *Weſtchеſter*: it is an vnlawfull game if you will believe me. For in Winter it is no matter to take a little ſport for an odde caſt braces of twenty nobles when the weather is foule, that men cannot goe abroad to bowles, or to ſhoote? What would you have men take no recreation: Yea but it is an old ſaid ſaw, enough is as good as a feaſt, and recreations muſt not be made a trade and an occupation, ka maſter *Martin Mar-prelate*, I tell you true brother mine, though I have as good a gift in piſtle making, as you have at *Priemeero*, and farre more delight then you can have at your cards, for the love I beare to my brethren, yet I dare not vſe this ſport, and cards I tell you though they be without hornes, yet they are parlous beaſts, be they lawfull or vnlawfull take heed of them for all that. For you cannot vſe them but you muſt needs ſay your brother *T. C.* his Amen, that is, ſweare by your faith, many a time in the night, well I will never ſtand argling the matter any more with you, if you will leave your card-playing ſo it

is,

is, if you will not, truſt to it, it will bee the worſe for you.

I muſt goe ſimply and plainely to worke with my brethren, that have publiſhed *T. C.* Whoſoever have publiſhed that booke, they have ſo hooped the Biſhops tubs, that they have made them to ſmell farre more odious then ever they did, even in the noſtrels of all men. The booke is of 252 pages; the drift thereof is to confute certaine printed and publiſhed libels, you beſtow not full 50 pages in the anſwer of any thing that ever was publiſhed in print, the reſt are beſtowed to maintain the belly, and to confute: what thinke you? Even the ſlanderous inventions of your owne braines for the moſt part. As that it is not lawfull for his Maieſtie to allot any lands vnto the maintenance of the Miniſter, or the Miniſter to live vpon lands for this purpoſe allotted unto him, but is to content himſelfe with a ſmall penſion, and ſo ſmall, as he have nothing to leave for his wife and children after him (for whom hee is not to be carefull, but to reſt on Gods providence) and is to require no more but foode and raiment, that in poverty hee might be anſwerable vnto our Saviour Chriſt and his Apoſtles, in the confutation of theſe points, and the Scriptures corruptly applied to prove them, there is beſtowed above 100 pages of this Booke, that is, from the 149 vnto the end. Well *T. C.* whoſoever thou art, and whatſoever *Martin* is, neither thou, nor any man or woman in *England* ſhall know while you live, ſuſpect and trouble as many as you will, and therefore ſave your mony in ſeeking for him, for it may be he is nearer you then you are ware of. But whoſoever thou art I ſay, thou ſheweſt thy ſelfe to be a moſt notorious wicked ſlanderer, in fathering theſe things vpon thoſe whom they call *Puritans*, which never any enioying comon ſenſe would affirme. And bring me him, or ſet downe his name and his reaſons

that

that holdeth any of the former points confuted in thy booke, and I will prove him to be vtterly bereaved of his wits, and his confuter to be either ſtarke mad, or a ſtarke enemy to all religion, yea to his Majeſtie and the ſtate of this Kingdome. No no, *T. C. Puritans* hold no ſuch points, it were well for Biſhops, that their adverſaries were thus fottish. They might then *juſtly* incenſe his Maieſtie and the ſtate againſt them, if they were of this mind. Theſe objections, in the confutation whereof, thou haſt beſtowed ſo much time, are ſo farre from having any *Puritan* to be their author, as whoſoever readeth the booke, were he as blockheaded as *Thomas* of *Wincheſter* himſelfe, he may eaſily know them to be obiections onely invented by the author of the booke himſelfe. For although he be an impudent wretch, yet dareth hee not ſet them downe, as writings of any other, for then he would have deſcribed the author and the booke by ſome audient.

The *Puritans* indeed hold it vnlawfull for a Miniſter to have ſuch temporall revenewes, as whereby 10 miniſters might be well maintained, vnleſſe the ſaid revenews come vnto him by inheritance.

They hold it alſo vnlawfull, for any ſtate to beſtowe the livings of many miniſters vpon one alone, eſpecially when there is ſuch want of Miniſters livings.

They hold it vnlawfull for any miniſter to be Lord over his brethren, and they hold it vnlawfull for any ſtate to tolerate ſuch vnder their government, becauſe it is vnlawfull for ſtates, to tolerate men in thoſe places whereinto the word hath forbidden them to enter.

They affirme that our Saviour Chriſt hath forbidden all miniſters to be Lords, *Luke* 22. 25. And the Apoſtle *Peter*, ſheweth them to be none of Gods Miniſters, which are Lords over Gods heritage, as you Biſhops are, and would be accounted. Theſe things *T. C.* you ſhould

have

have confuted, and not troubled your selfe, to execute the fruites of your owne braines, as an enemy to the state, And in these points, I doe challenge you *T. C.* and you Deane *Iohn*, and you *Iohn Whitgift*, and you Doctor *Cousins*, and you Doctor *Capcase*(*Copcoat* I thinke your name be) and as many else, as have or dare write in the defence of the established church government, if you cannot confute my former assertions, you doe but in vaine think to maintain your selves by slanders, in fathering vpon the Puritans the offsprings of your own blockheads. And assure your selves, I will so be scoop, if you cānot defend your selves in these points, as all the world shall cry shame vpon you, you thinke prettely to escape the point of your Antichristian callings, by giving out that Puritans hold it vnlawfull for his Maiestie to leave any lands for the vse of the ministers maintenance, I cannot but commend you. for I promise you, you can shift of an haynous accusation very prettily,

A true man bringeth vnanswerable witnesses against a robber by the high way side, and desireth the Judge, that the law may proceed against him, Oh no my Lord saith the thiefe, in any case let not me be dealt with. For these mine accusers have given out, that you are a drunkard or they have committed Treason against the state, therefore I pray you beleeve my slander against them, that they may be executed, so when I come to my tryall, I shall be sure to have no accusers. A very pretty way to escape, if a man could tell how to bring the matter about. Now brethren Bishops, your manner of dealing is even the very same. The puritans say truly, that all Lord Bishops are petty Antichrists, and therefore that the Magistrates ought to thrust you out of the common-wealth. Now of all loves say the Bishops, let not our places bee called in question, but rather credit our slanders against the Puritans, whereby, if men would beleeve vs when wee lye,

we would beare the world in hand, that theſe our accuſers are Malecontents and ſottiſh men, holding it unlawfull for the Magiſtrate to allot any lands for the Miniſters portion, and unlawfull for the Miniſter to provide for his family. And therefore you muſt not give eare to the accuſations of any ſuch men againſt us. And ſo wee ſhall be ſure to be acquitted. But brethren doe you thinke to be thus cleared? Why the Puritans hold no ſuch points as you lay to their charge. Though they did, as they do not, yet that were no ſufficient reaſō, why you being petty Popes, ſhould be maintained in a Chriſtian common-wealth. Anſwer the reaſons that I brought againſt you otherwiſe. Come off you Biſhops, leave your thouſands, and content your ſelves with your hundreds, ſaith *Iohn* of *London*. So that you doe plainely ſee, that your Cooper *T. C.* is but a deceitfull workeman, and if you commit the hooping of your Biſhopricks vnto him, they will ſo leake in a ſhort ſpace, as they ſhall be able to keep never a Lord Biſhop in them. And this may ſerve for an anſwere vnto the latter part of your booke, by way of an Interim, vntill more worke for Cooper bee publiſhed.

AND now reverend *T. C.* I am come to your Epistle to the reader, but first you and I must goe out alone into the plaine fields, and there wee will try it out, even by plaine Syllogismes, and that I know Bishops cannot abide to heare of.

The reverend T. C. *to the Reader. Page* 1.

I draw great danger upon my selfe, in defending our Bishops and others the chiefe of the clergie of the church of *England*. Their adversaries are very eger: the Saints in heaven have felt of their tongues, for when they speake of *Paul*, *Peter*, *Mary*, &c. whom others iustly call saints: they in derision call them sir *Peter*, sir *Paul*, sir *Mary*.

Reverend Martin.

Alas poore reverend *T. C.* Be not afraid. Heere be none but friends man. I hope thou art a good fellow, and a true subiect, yea but I defend the Bishops of the church of *England* saith he, then indeed I marvell not though thy conscience accuse thee, and thou art sure to be as well-favouredly, thwacked for thy labour, as ever thou wast in thy life. Thy conscience I say, must needs make thee feare in defending them. For they are petty Popes, and petty Antichrists as I have proved; because they are Pastor of pastors, &c. thou hast not answered my reasons, and therefore swadled thou shalt bee for thy paines, and yet if thou wilt yeeld I will spare thee. Thou canst not be a good and sound subiect and defend the hierarchy of Lord Bishops to bee lawfull, as I will shew anone. Concerning Sir *Paul*, I have him not all in my writings. And therefore the reader must know, that there is a Canterbury tricke once to patch up an accusation with a lye or two.

Sir *Peter* was the oversight of the Printer, who omitted this Marginall note, *viz.* He was not Saint *Peter* which had a lawfull superiour authority over the vni-

verſall body of the Church. And therefore the Prieſt wher-of *Deane Iohn* ſpeaketh was ſir *Peter*,

And good reverend *T. C.* I pray thee tell me, what kin was Saint *Mary Oueries*, to *Mary* the Virgin. In my booke learning, the one was ſome Popiſh Trull, and the other the bleſſed Virgin. But will you have all thoſe, who are Saints indeed, called Saints? Why then why doe you not call ſaint *Abraham*, ſaint *Sara*, ſaint *Ieremie*. If Iohn of *Canterbury* ſhould marry, tell me good *T. C.* doſt thou not thinke that he would not make choice of a godly woman. I hope a would, and *T. C.* though you are learned, yet you goe beyond your books if you ſaid the contrary, being a godly woman, then ſhee were a Saint, and ſo by your rule, her name being *Mary*, you would have her called Saint *Mary Canterbury*. But I promiſe thee, did his grace what he could, I would call her ſir *Mary Canterbury* as long as he profeſſed himſelfe to be a Prieſt, and this I might doe lawfully. For he being ſir *Iohn*, why ſhould not his wife be ſir *Mary*, and why not ſir *Mary Overies*, as well as ſir *Mary Canterbury*? I hope *Iohn* of *Canterbury* whom I know, (though I know no great good in him) to be as honeſt a man as *M. Overies* was, whom I did not know. Neither is there any reaſon why you *T. C.* ſhould hold *M. Overies* and his *Mary*, becauſe they are within the Dioceſſe of *Wincheſter*, to bee more honeſt then *M. Canterbury* and his wife. Nay there is more reaſons, why *M. Canterburie* and his wife dwelling at *Lambehith*, ſhould be thought the honeſter of the two, then *Overies* and his wife, becauſe they dwell O the bankes ſide. But good *Tom tubtrimmer*, tell me what you meane by the chiefe of the Clergie in the Church of *England*? *Iohn Canterburie* I am ſure Why good *T. C.* this ſpeech is either blaſphemous, or traiterous, or by your owne confeſſion an evident proofe, that *Iohn* of *Canterburie* is

Lord

Lord over his brethren. *He that is chiefe of the clergie, is chiefe of Gods heritage, and that is* Iesus Christ *onely, and so to make the Pope of* Canterbury *chiefe of Gods heritage*, in this sense is blasphemous, if you meane by clergie, as *Deane Iohn* doth page 443 of his booke, both the people and Ministers of the Church of *England*, in this sense his Majestie is chiefe of the clergie in the Church of *England*, and so your speech is traiterous. Lastly, if by clergie you mean the ministers of the Church of England; none in this sense can be chiefe of the Clergie, but a petty Pope. *For our Saviour Christ flatly forbiddeth any to be chiefe of the clergie in this sense, Luke 22. 26. And none ever claimed this vnto himselfe but a petty Pope.* Therefore *T. C.* you are either by your own speech a blasphemer or a traitor, or else *Iohn* of *Cant.* is a petty Pope. Here is good spoonemeat for a Cooper. Take heed of writing against *Martin*, if you love your ease.

Reverend T. C. *page 2. Epistle.*

But I feare them not, while I goe about to maintaine the dignity of Priests.

Reverend Martin.

Well fare a good heart yet, stand to thy tackling, and get the high commission to send abroad the Pursivants, and I warrant thee thou wilt doe something; Alas good Priests, that their dignity is like to fall to the ground, it is pitty they should be so, they are such notable Pulpit men. *There is a neighbour of ours, an honest Priest, who was sometimes (simple as he now stands) a vice in a play for want of a better, his name is* Gliberie *of* Hawstead *in Essex, hee goes much to the Pulpit.* On a time I thinke it was the last May, he went vp with a full resolution, to doe his businesse with great commendations. But see the fortune of it; A boy in the Church, hearing either the Summer Lord with his May game, or *Robin Hood* with his

his Morice daunce going by the Church, out goees the boye. Good *Glibery*, though he were in the pulpit, yet had a mind to his old companions abroad (a company of merry grigs you muſt thinke them to be, as merry as a vice on a ſtage) ſeeing the boy going out, finiſhed his matter preſently with *Iohn* of *Londons* Amen, ſaying ha, ye faith boy, are they there, then ha with thee, and ſo came downe and among them he goes. Were it not then pitty, that the dignity of ſuch a Prieſt ſhould decay. And I would gentle *T. C.* that you would take the paines to write a treatiſe againſt the boy with the red cap, which put this *Glibery* out of his matter at another time. For *Glibery* being in the pulpit, ſo faſtened his eyes vpon a boy with a red cap, that he was cleane daſht out of countenance, in ſomuch that no note could be hard from him at that, time, but this: *Take away red cap there, take away red cap there*: it had beene better that he had never beene borne, he hath marred ſuch a Sermon this day, as it is wonderfull to thinke. The King and the Counſell might well have heard it for a good Sermon, and ſo came down. An admonition to the people of *England*, to take heed of boyes with red caps, which make them ſet light by the dignity of their Prieſts, would doe good in this time, brother *T. C.* you know well.

Reverend T. C.

You may hereby perceive that T. C. is a Biſhop.

The cauſe why we are ſo ſpighted, is becauſe we doe endeavour to maintain the lawes which his Majeſtie and the whole ſtate of the Realme have allowed, and doe not admit a new platforme of government, deviſed I know not by whom.

Reverend Martin.

Why *T. C.* ſay *Eulojin* for *Eulogein* as often as you will, and I will never ſpight you, or the Biſhop of *Winchester* eyther for the matter. But doe you thinke our Church government, to be good and lawfull, becauſe his

his Maiestie and the state, who maintain the reformed religion alloweth the same? Why the Lord doth not allow it, therfore it cannot be lawfull. And it is the fault of such wretches as you Bishops are, that his Maiestie and the state alloweth the same. For you should have otherwise instructed them, they know you not yet so thorowly as I doe. So that if I can prove, that that the Lord disliketh our Church government, your endeavours to maintaine the same, shew that thereby you cannot chuse, but bee traytors to God and his word, whatsoever you are to his Maiestie and the State. Now *T.C.* looke to your selfe, for I will presently make all the hoopes of your Bishopricks fly asunder.

Therefore

Our Church government, is an unlawfull Church government, and not allowed in the sight of God.

Because

That Church government is an unlawfull Church government, the Offices and Officers whereof, the civill magistrate may lawfully abolish out of the Church, marke my cratt in reasoning brother *T.C.* I say the Offices and Officers; for I grant that the Magistrate may thrust the Officers of a lawfull Church government out of the Church if they be *Diotrepheses*, *Marcelmes*, *Whitgifts*, *Simon Magustes*, *Coopers*, *Pernes*, *Renoldes*, or any such like Iudases, (though the most of these must be packing Offices and all) but their Offices must stand, that the same may be supplyed by honester men. But the Offices of Archbishops and Bishops, and therefore the Officers much more, may be lawfully abolished out of the Church by his Maiestie and our state. And truely this were brave weather to turne them out: it is pitty to keep them in any longer. And that would do me good at the hart, to see *Iohn* of *London*, and the rest of his brethren so discharged of his businesse, as hee might freely run in his cassocke and hose after his bowle, or florish with his two

hands

hand ſword, O tis a ſweet trunchfiddle.

But the Offices of Archbiſhops and Biſhops, may be lawfully aboliſhed out of the Church by his Maieſtie, and the ſtate, as I hope one day they ſhall be; Therefore (marke now *T. C.*) and cary me this concluſion to *Iohn* of *Lambehith* for his breakefaſt) our Church government by Archb. & Biſhops, is an vnlawfull church government. You ſee brother Cooper, that I am very courteous in my minor, for I deſire therein no more Offices to bee thruſt out of the Church at one time, but Archbs. and Biſhops, as for Deanes Archdeacons, and Chancellors, I hope they will be ſo kind vnto my Lords grace, as not to ſtay, if his worſhip and the reſt of the noble clergie Lords were turned out to graſſe; I will preſently prove both maior and minor of this ſyllogiſme. And hold my cloake there ſome body, that I may goe roundly to worke, for i le ſo bumfeg the *Cooper* as it had beene better to have hooped halfe the tubs in *Wincheſter*, then write againſt my worſhips piſtles.

No civill Magiſtrate may lawfully either maime or deforme the body of Chriſt, which is the Church, but whoſoever doth aboliſh any lawfull Church Officer, out of the church government, he doth either maime or deforme the Church: Therefore *T. C.*, no civill Magiſtrate, no Prince, no ſtate, may without ſinne aboliſh any lawfull Officer, together with his office, out of the government of the Church, and *per conſequens*, the Offices of Archbiſhops and Lordbiſhops, which his Maieſtie may without ſinne lawfully aboliſh out of the Church, are no lawfull Church Officers, and therefore alſo, the Church government practiſed by *Iohn Whitgift*, *Iohn Marſelme*, *Richard Peterborow*, *William* of *Lincolne*, *Edmond* of *Worceſter*, yea and by that olde ſtealecounter *maſſe prieſt*, *Iohn* of *Gloceſter* with the reſt of his brethren, is to be preſently thruſt out of the Church; And me thinkes this geare cor-

tons

cons indeed my maſters. And I could you *T. C.* that you ſhould be thumped for defending Biſhops. Take heed of me while you live. The minor of my laſt ſyllogiſme, that whoſoever doth aboliſh the Office of any lawfull Church Officer out of the church, he either maimeth or deformeth the church, I can prove with a wet finger. *Becauſe every lawfull Church Officer, even by reaſon of his Office, is a member of the body of Chriſt Ieſus, which is the church, and being a member of the body,* if the Magiſtrate doth diſplace him by aboliſhing his Office, and leaveth the place thereof voide, then the Magiſtrate maimeth the body, if hee put another Office vnto an Officer in ſtead thereof, he deformeth the ſame. *Becauſe the Magiſtrate hath neither the ſkill nor the commiſſion, to make the members of the body of Chriſt. Becauſe hee cannot tell to what vſe, the members of his making may ſerve in the Church.* Doe you thinke *T. C.* that the Magiſtrate may make an eye for the viſible body of the Church? (For you muſt vnderſtand, that we all this while ſpeake of the viſible body) can he make a foot or a hand for that body? *I pray you in what place of the body would you have them placed? If our Saviour Chriſt hath left behind him a perfect body: ſurely he hath left therein no place, or no vſe for members of the Magiſtrates making and invention: if an vnperfect and maimed body.* I am well aſſured that the magiſtrate is not able to perfect that which he left vnfiniſhed. But I hope *T. C.* that thou wilt not be ſo mad, and wicked, as to ſay, that our Saviour Chriſt, left behind him heere on earth an vnperfect and maimed body. If not, then where ſhall theſe offices, namely theſe members invented by the Magiſtrate be placed therein.?

Would you have the naturall eyes put out (as your brethren the biſhops have done in the church of *England*, euer ſince *Iohn* of Canterbury vrged his wretched ſubſcription) and vnnaturall ſquint gogled eyes put in their

stead: when the body cannot see with any eyes, but with the naturall eyes thereof, displace them howsoever you may seeme to helpe the matter, by putting others in their stead, yet the body shall be still blind and maimed. What say you *T. C.* may the Majestrate cut of the true and naturall legges, and hands of the body of Christ, under a pretence to put woodden in their stead. I hope you will not say that he may. How then commeth it to passe *T. C.* that you hold *Iohn* of Canterbury his office, and *Iohn Mar-elmes* to be true and naturall members of the body, that is true officers of the Church, and yet hold it lawfull for his Majesty to displace them out of the church. I cannot tell brother what you hold in this point. Me think I have disturbed your sences. Doe you thinke that the maiestrate may displace the true members of the body of Christ, and place woodden in their stead. Why this is to hold it lawfull for the Maiestrate to massacre the body. Doe you thinke he may not? Then may not her Maiesty displace *Iohn* of Canterburies office out of our church: if shee may not displace his office, then either he by vertue of his office, is a lawfull Pope aboue all civill magistrates, or else the Church government is so prescribed in the word, as it is not lawfull for the magistrate to alter the same. But *Iohn* of Canterbury, as the Puritans themselves confesse, is no Pope. Then either the church government is so prescribed in the word as it may not be altred, or else the maiestrate may abolish a lawfull church government, and place another in stead thereof. If the Church government be so preferibed in the word, as it cannot be altered, then either our government is the same which was therein prescribed, or our Church government is a false Church government. If ours be the same which is mentioned in the word: Then *Paul* and *Peter* were either no true Church governours, or else *Paul* and *Peter*, and the rest of Church governours in their time were

Lords,

Lords, for all our Church governours are Lords. But *Paule* and *Peter*, &c. were no Lords, and yet true church governours. Therefore our church government is not that which is prescribed in the word, and therefore a false and vnlawfull church government. If you thinke that the Magistrate may displace the lawfull Offices of the body, then as I said before, you hold it lawfull for the Magistrate to maime or deforme the body. *Because whatsoever hee putteth in the roome of the true and right members, must needs be a deformitie, and what place soever he leaveth vnfurnished of a member, must needes bee a maime.* And this is the onely and sole office of Christ onely, to place and displace the members of his body: to wit, the Officers of his Church, he may lawfully doe it, so cannot man. And therefore the fors (of which number you *T. C.* and you *Iohn Whitgift*, and you *Deane Iohn*, and you *D. Cosins*, and you *D. Copcot* (with the rest of the ignorant and wretched defenders of our corrupt Church government are to be accounted) which thinke that the Offices of Pastors, Doctors, Elders and Deacons, or the most of them, may be aswell now wanting in the Church, as the Offices of Apostles, Prophets and Evangelists: doe notably bewray their vile ignorance, but the cause they doe no hurt. For the beasts doe not consider that the Offices of Apostles, Evangelists and Prophets, were removed out of the church, not by man, but by the Lord, because he in his wisdome did not see any vse of such members in his body, after the time of the first planting of the Church. I say they were removed by the Lord himselfe and not by man: because, partly the gifts wherewith they were endued, partly the largenesse of their commission, with certaine other essentiall properties to them belonging, were by him abrogated and taken away, which no man could doe, againe, the Apostolicall, Evangelicall and Prophecticall callings, were either lawfull

The Apostles chose men in stead of Iames being beheaded as they did in steed of Iudas, Act. 1. which they would have done if the Apostolicall calling had beene permanent.

lawfully or vnlawfully abolished out of the Church, if lawfully, then they were abolished by the Lord: and therefore they are neither to be called backe vntill he sheweth it to be his pleasure that it should be so, neither can the church be truly said to be maimed for want of them: because he which could best tell, what members were fit for his Church did abolish them. If vnlawfully, then those callings may bee lawfully called backe againe into the Church, and the Church without them is maimed, that is, wanteth some members. For if their callings were injuriously abrogated, they are as injuriously kept out of the Church, and being members of the church, the church is maimed without the, vnlesse the Lord hath shewed, that the time of their service in the body is expired. But they are not injuriously kept out (for so his Maiestie should be said to injury the Church, vnlesse hee would see Apostles, prophets and Evangelists planted therein) neither can the church be said to bee maimed for want of them, because the Lord by taking them away hath declared, that now there can be no vse of them in the body; therefore the Lord abrogated them. *Therefore also they may be wanting, and the Church neither maimed nor deformed thereby.* Whereas the keeping out of either of the former offices of Pastors, Doctors, elders and Deacons, is a maiming of the Church, the placing of others in their stead, a deforming. Now reverend *T. C.* I beseech you entreat mistresse *Cooper*, to write to *M. D. Day*, sometimes of *Magdalens*, that he may procure *D. Cooper*, to know of him that was the last *Thomas* of *Lincolne*, whether the now B. of *Winchester* be not perswaded, that Reverend *Martin* hath sufficiently proved it, to be vnlawfull, for the civill Magistrate, to abolish any lawfull church Officer out of the church. *Because it is vnlawfull for him to maime or deforme the body of Christ, by displacing the members thereof. But it may be,* your Coopers noddle

dle, profane T.C. doubteth, (for I know you to be as ignorant in these points, as *Iohn Whitgift*, or Deane *Iohn* their selves.)

Whether a lawfull Church officer in regard of his office, be a member of the body of Christ, which is the church.

Therefore looke *Rom.* 12. *Verse* 4, 5. &c. and there you shall see, that whosoever hath an office in the body, is a member of the body. There also you shall see, that he that teacheth, which is the Doctor, he that exhorteth, which is the Pastour, he that ruleth which is the Elder, hee that distributeth, which is the Deacon (as for him that sheweth mercy that is there spoken off, hee is but a church servant, and no church officer) There I say, you shall also see, that these 4 Offices, of Pastours, Doctors, Elders, and Deacons are members of the body: and 1 *Cor.* 12, 8, & 28, *you shall see that God hath ordained them*: Out of all which hitherto I have spoken T.C. I come vpon you, & your Bishoprickes with 4 or 5 (yea halfe a dozen snd need bee) such dry scopes, as *Iohn of London* with his two hand sword never gave the like. For they answere your whole profane booke. First, that the platforme of government, by Pastours, Doctors, Elders, and Deacons, which you say was devised you know not by whom, is the invention of our Saviour Christ. *For God ordained them saith the Apostle*, 1 *Cor.* 12, 8, 28, And therefore vnlesse you will shew yourselfe, either to be a blaspemer, by terming *Iesus Christ* to be you cannot tell whom, or else to be ignorant who is *Iesus Christ*: you must needs acknowledge the platforme of government, which you say, was invented by you know not whom, to have Christ Jesus for the author thereof,

Secondly, that the word of God teacheth, that of necessity, the government by Pastours, Doctors, Elders, &c. ought to be in every Church, which is neither maimed nor deformed. Because that church must needs be mai-

This M. Cooper gainsaieth pag. 2. of his Epistle.

med which wanteth those members, which the Lord hath appointed to be therein; vnlesse the Lord himselfe hath, by taking those members away, shewed that now his body is to have no vse of them; *But as hath beene sayd, God hath ordained Pastors, Doctors, Elders and Deacon, to be in his Church, proved out of* Rom. 12, 6, 7, 8. 1 Cor. 12. 8, 28. Ephe. 4, 12. *And he hath not taken these officers away out of his church, because the church hath continuall need of them: As of Pastors to feed with the word of Wisedome: Of the Doctors to feed with the Word of knowledge, and both to build vp his body in the vnitie of faith, of Elders, to watch and oversee mens manners, of Deacons, to looke vnto the poore and church treasurie.* Therefore, where these 4. Officers are wanting, there the Church is imperfect in his Regiment.

T. Cooper saith in his page second Epistle.

Thirdly, that this government cannot be inconvenient for any State or Kingdome; *For is it inconvenient for a State or Kingdome, to have the body of Christ perfect therein?*

Fourthly, that every Christian Magistrate is bound to receive this government, by Pastors, Doctors, Elders, and Deacons in the Church, within his dominions, whatsoever inconvenience may be likely to follow the receiving of it. *Because no likelihood of inconvenience ought to induce the Magistrate willingly to permit the church vnder his government, to be maimed or deformed?*

Fifthly, that the government of the church by Lord Archbishops and Bishops, is a government of deformed and vnshapen members, serving for no good vse in the church of God. *Because it is not the government by Pastors, Doctors, Elders and Deacons, which as I have shewed are now the onely true members, that is, the onely true Officers of the visible body.*

Sixtly and lastly. That they who defend this false and bastardly government of Archbishops and Bishops, and with-

withstand this true & naturall government of the church, by Pastors, Doctors, Elders and Deacons are likely in a while to become Mar-prince. Mar-state Mar-law, Mar-Magistrate, Mar-common wealth. As for Mar-church, and Mar-religion, they have long since proved themselves to bee.

These sixe points doe necessarily follow, of that which before I have set downe, namely that it is not lawfull for any to abolish or alter, the true and lawfull government of the church. *Because it is not lawfull for them to maime or deforme the body of the church.*

And I chalenge you *T. C.* and you *Deane Iohn*, and you *Iohn Whitgift*, and you *D. Cosins*, and you *D. Copcot*, and all the rest that will or dare defend our established Church government, to be tryed with me in a Judgement of life and death, at any barre in *England* in this point. Namely,

That you must needs be, not onely traytors to God and his word, but also enemies unto his Maiestie and the land, in defending the established church government to be lawfull.

You see the accusation which I lay to your charge, and here followeth the proofe of it. They who defend that the Prince and state, may bid God to battell against them, they are not onely traitors against God and his word, but also enemies to the Prince and state. I thinke *Iohn of Glocester* himselfe, will not be so senceless as to deny this.

But our Archbishops and Bishops, which hold it lawfull for his Majestie and the state, to retaine this established forme of government, and to keepe out the government by Pastors, Doctors, Elders and Deacons, which was appointed by Christ, whom you profane *T. C.* call you know not whom, hold it lawfull for his Maiestie and the state to bid God to battell against them. Because they bid the Lord to battell against them which maime and deforme

the

the body of Christ, viz. the church. And they as was declared, maime & deforme the body of the church, which keep out the lawfull offices, apointed by the Lord to be members therof, and in their steed, place other woodden members of the invention of man. Therefore you *T.C.* & you Deane *Iohn*, and you *Iohn Whitgift*, and you the rest of the beastly defendors of the corrupt church government are not onely trayters to God and his word, but enemies to her Maiesty and the state. Like you any of these Nuts *Iohn Canterbury*? I am not disposed to jest in this serious matter. I am called *Martin Mar-prelat*. There be many that greatly dislike of my doings, I may have my wants I know: For I am a man: But my course I know to be ordinary and lawfull. I saw the cause of Christs government, and of the Bishops Antichristian to be hidden. The most part of men could not be gotten to read any thing, written in the defence of the one, and against the other, I bethought me therefore of a way whereby men might be drawne to doe both, perceiving the humours of men in these times (especially of those that are in any place) to be given to mirth, I tooke that course, I might lawfully doe it, I, for jesting is lawfull by circumstances, even in the greatest matters. The circumstances of time, place and persons vrged me therevnto, I never profaned the word in any jest. Other mirth I vsed as a covert, wherein I would bring the truth into light, the Lord being the Author both of mirth and gravity. Is it not lawfull in it selfe, for the truth to vse either of these wayes, when the circumstances doe make it lawfull?

My purpose was and is to doe good, I know I have done no harme, howsoever some may judge *Martin* to mar all. They are very weake ones that so think. In that which I have written I know vndoubtedly that I have done the Lord and the state of this Kingdome great service. Because I have in some sort, discovered the greatest enemies there-

thereof. And by ſo much the moſt peſtilent enemies, becauſe they wound Gods religion, and currupt the ſtate with Atheiſm and looſeneſſe, & ſo call for Gods vengance vpon vs all, even vnder the colour of Religion. I affirme them to be the greateſt enemies that now our ſtate hath, for if it were not for them, the truth ſhould have more free paſſage herein, then now it hath. All ſtates thereby would be amended, and ſo we ſhould not be ſubject vnto Gods diſpleaſure, *as now we are by reaſon of them.*

Now let me deale with theſe that are in authority, *I doe make it knowne vnto them, that our Biſhops are the greateſt enemies which we have.* For they doe not onely goe about, but they have long ſince, fully perſwaded our ſtate, that they may lawfully procure the Lord, to take the Sword in hand againſt the ſtate: if this be true, have I not ſaid truly, that they are the greateſt enemies which our ſtate hath. *The Papiſts worke no ſuch effect, for they are not truſted.* The Atheiſts have not infected our whole ſtate, theſe have. The attempts of our forraine enemies may be pernicious. But they are men as wee are, But that God, which when our Biſhops have, and doe make our Prince, and our governours to wadge war, who is able to ſtand againſt him?

Well to the point, many have put his Maieſtie, the Parliament and counſell in mind, that the church officers now among vs, are not ſuch as the Lord alloweth off, becauſe they are not of his owne ordaining. They have ſhewed that this fault is to be amended, or the Lords hand to be looked for. The Biſhops on the other ſide, have cried out vpon them, that have thus dutifully moved the ſtate. *They with a loud voyce gave out, that the magiſtrate may lawfully maintaine that church government, which beſt fitteth our eſtate, as living in the time of peace. What doe they elſe hereby, but ſay that the magiſtrate in time of peace, may maime and deforme the body of Chriſt his*

church. *That Christ hath left the government of his own house vnperfect, and left the same to the discretion of the Magistrate, whereas Moses before whom in this point of government, the Lord Christ is justly preferred,* Heb. 3,6. made the government of the legall policy so perfect, as hee left not any part thereof to the discretion of the Magistrate. *Can they deny church Officers, to bee members of the church, they are refused by the expresse text,* 1 Cor. 12. will they affirme Christ to have left behind him an vnperfect body of his Church, wanting members at ỹ least wise, having such members as were onely permanent at the Magistrates pleasure. *Why Moses the servant, otherwise governed the house in his time. And the sonne is commended in this point for Wisedome, and faithfulnesse before him,* Heb. 3.6. Either then, that commendation of the sonne before the servant, is a false testimony, or the sonne ordained a permanent government in his Church, If permanent not to be changed. What then, doe they that hold it may be changed at the Magistrates pleasure, but advise the Magistrate by his positive lawes, to proclaime that it is his will, that if there shall be a Church within his dominions, he will maintie and deforme the same, hee will ordaine therein, what members he thinketh good. He will make it knowne that Christ vnder his government, shall be made lesse faithfull then *Moses* was: That he hath left the placing of members in his body vnto the Magistrate. *Oh cursed beasts, that bring this guilt vpon our estate: Repent Caitifes while you have time, you shall not have it I feare when you will,* And looke you that are in authority vnto the equity of the controversie, betweene our wicked Bishops, and those who would have the disorders of our Church amended. Take heed you be not carryed away with slanders. Christs government is neither Mar-prince, Mar-state, Mar-law, nor Mar-magistrate. The living God

whose

whose cause is pleaded for, will be reuenged of you, if you give eare vnto this slander, contrary to so many testimonies as are brought out of his word, to prove the contrary. He denounceth his wrath against all you, that thinke it lawfull for you, to maime or deform his church, he accounteth his Church maimed, when those Offices are therein placed, which hee hath not appointed to bee members thereof: he also testifieth that there be no members of this appointment in the Church, but such as hee himselfe hath named in his word, and those that he hath named, man must not displace, for so he should put the body out of joynt. Now our Bishops holding the contrary, and bearing you in hand, that you may practize the contrary, doe they not drive you to provoke the Lord to anger against your owne soules? And are they not your enemies, they hold the contrary I say, for they say that his Maiestie may alter this government now established, and thereby they shew either this government to be vnlawfull, or that the magistrate may presume to place those members in Gods Church, which the Lord never mentioned in his word. And I beseech you marke how the case standeth betweene these wretches, & those whom they call puritans.

1 The puritans (falsely so called) shew it to be vnlawfull for the Magistrate, to goe about to make any members for the body of Christ.

2 They hold all officers of the Church, to be members of the body, *Rom.* 12, 6. 1. *Cor.* 12, 8, 28.

3 And therfore they hold the altering, or the abolishing of the offices of church government, to be the altering & abolishing of the members of the Church.

4 The altering and abolishing of which members, they hold to be vnlawfull, because it must needes be a maime vnto the body.

5 They hold Christ Iesus to have set downe as exact,

and as vnchangeable a Church government, as ever *Moſes* did *Heb.* 3. 6.

Theſe and ſuch like are the points they hold, let their cauſe be tryed, and if they hold any other points in effect but theſe, let them be hanged every man of them.

Now I demand, whether they that hold the contrary in theſe points, and cauſe the State to practize the contrary, be not outragious wicked men, and dangerous enemies of the ſtate, it cannot be denyed but they are. Becauſe the contrary practize of any the former points, is a way to worke the ruine of the ſtate.

Now our Biſhops hold the contrary vnto them all, ſave the 3, and 2. points, whereunto it may be they will yeeld, and cauſe our eſtate to practize the cõtrary, whence at the length, our deſtruction is like to proceed. For

1 They deny Chriſt Ieſus to have ſet downe as exact, and as vnchangeable a forme of Church government as *Moſes* did. For they ſay, that the Magiſtrate may change the church government eſtabliſhed by Chriſt, ſo could he not doe that, preſcribed by *Moſes*.

2 In holding all offices of the church to be members of the body, (for if they be not members, what ſhould they doin the body) they hold it lawfull for ỹ Magiſtrate to attempt the making of new members for that body.

3 The altering or aboliſhing of theſe members by the Magiſtrates they hold to be lawfull. And therefore the maiming or deforming.

Now you wretches (Archb. and L. Biſhops I meane) you Mar-ſtate, Mar law, Mar-Prince, Mar-magiſtrate, Mar-commonwealth, Mar church, and Mar-religion, Are you able for your lives, to anſwere any part of the former Syllogiſme, whereby you are concluded, to be the greateſt enemies unto his Majeſty and the State? You dare not attempt it I know. For you cannot deny, but they who hold it and defend it lawfull (yea enforce the

Magi-

Magistrate) to maime or deforme the body of Christ, are vtter enemies vnto that Magistrate, and that state, wherein this order is practized. *You cannot deny your selves to doe this, vnto our Magistrate and State:* because you beare them in hand, that a lawfull Church government may consist of those offices, which the magistrate may abolish out of the Church without sinne, and so, that the Magistrate may lawfully cut off the members of Christ from his body, and so may lawfully massacre the body. *You are then the men by whom our estate is most likely to be overthrowne, you are those that shall answer for our blood which the Spaniard, or any other enemies are like to spill, without the Lords great mercy: you are the persecutors of your brethren, (if you may bee accounted brethren) you and your hirelings are not onely the wound, but the very Plague and pestilence of our Church. You are those who maime, deforme, vex, persecute, grieve, and wound the Church.* Which keep the same in captivity and darkenesse, defend the blind leaders of the blind, slander, revile and deforme Christs holy government, that such broken and woodden members as you are, may bee still maintained, to have the roomes of the true and naturall members of the body. *Tell me I pray, whether the true and naturall members of the body may be lawfully cut off by the Magistrate. If you should say they may, I know no man would abide the speech.* What? May the Magistrate cut off the true and naturall members, of the body of Christ? Oh impudency, not to be tolerated. *But our magistrate, that is his Maiesty and our state, may lawfully by your owne confession cut you off, that is, displace you and your Offices out of our church, Deny this if you dare.* Then indeed it shall appeare, that *Iohn* of Canterbury meaneth to be a Pope indeed, and to have the soveraignty over the civill Magistrate. *Then will you shew your selfe indeed, to be Mar-prince, Mar-law, and Mar-state:*

Now if the Magistrate may displace you as he may, then you are not the true members. Then you are (as indeed you ought) to be thrust out, unlesse the Magistrate would incurre the wrath of GOD, for maiming and deforming the body of the Church, by joyning unnaturall members thereunto.

Answer but this reason of mine, and then hang those that seeke reformation, if ever againe they speake of it, if you doe not, *I will give you little quiet. I feare you not.* If the Magistrate will be so overseene as to beleeve, that because you which are the maime of the church are spoken against, *therefore they, namely our Prince and state, which are Gods Lieutenants, shall be in like sort dealt with, this credulity will be the Magistrates sinne.* But I know their wisedome to be such as they will not. For what reason is this, which you profane *T.* C. have used. *page* 103.

The sinfull, the unlawfull, the broken, unnaturall, false and bastardly governours of the church, *to wit*, Archb. & Bishops, which abuse euen their false Offices, are spoken against. Therefore the true, naturall and lawfull, and just governours of the Common wealth, shall bee likewise shortly misliked. Ah senslesse and undutifull beasts, that dare compare your selves with our true Magistrates, which are the ordinances of God, with your selves, that is, with Archbishops and Bishops, which as you your selves confesse (*I will by and by prove this*) *are the ordinances of the Divell.*

I know I am disliked of many which are your enemies, *that is of many which you call Puritans.* It is their weakenesse, I am threatned to be hanged by you. What though I were hanged, doe you thinke the cause shall be the better. For the day that you hang *Martin*, assure your selves, there will 20 Martins spring in my place. I meane not now you grosse Beasts, of any commotion as profane T. C. like a senslesse wretch, not able to understand

ſtand an Engliſh phraſe, hath given out upon that which he calleth the threatning of fire. Aſſure your ſelves, I will prove *Marprelat* ere I have done with you. I am alone. No man under Heaven is privy, or hath bin privie unto my writings againſt you, I uſed the advice of none therein. You have and do ſuſpect divers, as Maſter *Paget*, Maſter *Wiggington*, Maſter *Vdall*, and Maſter *Penri*, &c. to make *Martin*. If they cannot cleare their ſelves their ſillineſſe is pittifull, and they are worthy to beare *Martins* puniſhment. Well once againe anſwer my reaſons, both of your Antichriſtian places in my firſt Epiſtle unto you, and theſe now uſed againſt you. Otherwiſe the wiſedome of the Magiſtrate muſt needes ſmell what you are: And call you to a reckoning, for deceiving them ſo long, making them to ſuffer the Church of Chriſt under their government to be maimed and deformed.

Your reaſons for the defence of your Hierarchie, and the keeping out of Chriſts government, uſed by this profane *T.C*, are already anſwered. They ſhew what profane Beaſts you are. I will heere repeate them. But heere firſt the Reader is to know what anſwere this T. C. maketh unto the ſyllogiſmes, whereby I prove all L. Biſhops to bee *petty Popes and petty Antichriſts*. I aſſure you no other then this, he flatly denyeth the concluſion, wheras he might (if he had any learning in him, or had read any thing) know that every Dunſticall Logician, giveth this for an inviolable precept, that the concluſion is not to be denied. For that muſt needs be true, if the Major and minor be true, he in omitting the Major and minor, becauſe he was not able to anſwer thereby, graunteth the concluſion to be true; His anſwer unto the concluſion is, that all Lord B. were not petty Popes: Becauſe page 74 *Cranmer*, *Ridley*, *Hooper*, were not petty Popes: They were not petty Popes, becauſe they were not Reprobates. As though you block you, every petty Pope and petty Anti-

chriſt

Christ were a reprobate. Why no man can deny *Gregory* the great, to be a petty Pope, and a petty Antichrist, *For he was the next immediate Pope before Boniface the first, that knowne Antichrist*: and yet this *Gregory* left behind him vndoubted testimonies of a chosen child of God, so might they, and yet be petty Popes in respect of their Office: Profane *T. C.* his first and second reason, for the lawfulnesse of our church government: *And what though good men gave their consent vnto our Church government, or writing vnto Bishops, gave them their Lordly titles?* Are their offices therefore lawfull? Then so is the Popes office: For *Erasmus* was a good man you cannot deny, and yet he both allowed of the Popes office since his calling, and writing vnto him gave him his titles: So did *Luther* since his calling also, for hee dedicated his booke of Christian liberty vnto Pope *Leo* the tenth. The book & his Epistle vnto the Pope are both in English. *Heere I would wish the Magistrate to marke what good reasons you are able to afford for your Hierarchie.*

Thirdly, saith profane *T. C*, page 75. *All Churches have not the government of Pastors and Doctors*: but Saxonie and Denmarck, have L. Bishops. You are a great State man vndoubtedly *T. C.* that vnderstand the State of other Churches so well. But herein the impudency of a proud foole appeareth egregiously. As though the testimony of a silly Schoolemaster, being also as vnlearned as a man of that trade and profession can bee, with any honesty, would be beleeved against knowne experience. Yea, but Saxonie and Denmarck have Superintendents, what then? ergo L. Archb. and Bishops, I deny it. Though other Churches had L. Archb, and Bb. this proueth nothing else, but that other Churches are maimed and have their imperfections, Your reason is this, *other good Churches are deformed, therefore ours must needes bee so too.* The Kings sonne is lame, therefore the children

children of no ſubjects muſt goe vpright. And theſe be all the good reaſons which you can bring for the government of Archb. and Biſhops, againſt the government of Chriſt. You reaſon thus. It muſt not be admitted into this Kingdome, becauſe then *Civilians* ſhall not be able to live in that eſtimation and wealth, wherein they now do. *Carnall and ſenſleſſe Beaſts, who are not aſhamed to preferre the outward eſtate of men before the glory of Chriſts Kingdome.* Here againe, let the Magiſtrate and other Readers conſider, whether it be not time, that ſuch brutiſh men ſhould be looked unto. Which reaſon thus: The body of Chriſt which is the Church, muſt needes bee maimed and deformed in this Commonwealth, becauſe otherwiſe *Civilians ſhould not be able to live.* Why you enemies to the ſtate, you Traytors to GOD and his Word, you Mar-prince, Mar law, Mar-magiſtrate, Mar-Church, and Mar-common wealth: doe you not know that the World ſhould rather go a begging, then that the glory of God by maiming his Church ſhould be defaced? Who can abide this indignity. The Prince and ſtate muſt procure God to wrath againſt them, by continuing the deformity of his church, and it may not be otherwiſe, becauſe the *Civilians* elſe muſt fall to decay. I will tell you what, you monſtrous and ungodly Biſhops, though I had no feare of God before mine eyes, and had no hope of a better life, yet the love that I owe as a Naturall man unto his Majeſty, and the ſtate would inforce me to write againſt you: his Majeſty and this Kingdome (whom the Lord bleſſe with his mighty hand, I unfainedly beſeech) muſt endanger themſelves under the perill of Gods heavie wrath, rather then the maime of our Church government muſt be healed, for we had rather it ſhould be ſo, ſay our Biſhops, then wee ſhould be thruſt out, for if we ſhould be thruſt out, the ſtudy of the civill Law, muſt needs goe to wracke. Well, if I have lived ſometimes a Citizen, in that old and ancient

(though *Heathenish*) *Rome*, and had heard King *Dejotarus*, *Cæsar*, yea or *Pompey* himselfe give out this speech, namely, that the City and Empire of Rome must needes be brought subject unto some danger, because otherwise, *Catelin*, *Lentulus*, *Cethegus*, with other of the Nobility could not tell how to live, but must needs goe a begging, *I would surely, in the love I ought to the safety of that, State, have called him that had used such a speech, in judicium capitis, whosoever he had beene:* and I would not have doubted to have given him the overthrow. And shal I being a christian English Subject, abide to heare a wicked crue of ungodly Bishops, with their hangones and *parasites*, affirme that our King and our state must needs be subject unto the greatest danger that may be, *viz*, the wrath of God for deforming his Church, and that Gods Church must needes bee maimed and deformed among us, because otherwise, a few *Civilians* shall not be able to live. Shall I heare and see these things professed and published; and in the love I owe unto Gods religion and his Majesty, say nothing? I cannot, I will not, I may not bee silent at this speech: come what will come of it. The *love of a Christian Church, Prince and State, shall I trust, worke more in me, then the love of a Heathen Empire and State should doe.* Now judge good Reader, who is more tolerable in a Common-wealth, *Martin* that would have the enemies of his Majesty removed thence, or our Bishops which would have his life, and the whole Kingdomes prosperity hazarded, rather then a few *Civilians* should want maintenance. But I pray thee tell me *T. C*; why should the government of Christ impoverish *Civilians?* Because (saith he) page 77. the Canon law by which they live, must be altered, if that were admitted. Yea but *Civilians live by the Court of Amralty, and other courts as well as by the Arches, viz.* Also the Probats of Testaments, the controversies of Tythes, Matrimony, and many other

other causes, which you Bishops Mar-state, do usurpingly take from the Civill Magistrate, would be a meanes of *Civilians* maintenance. But are not you ashamed to professe your whole government, to be a government ruled by the Popes Canon Lawes, which are banished by statute out of this Kingdome? *This notably sheweth that you are Mar-prince and Mar-state.* For how dare you retaine these Lawes, unlesse by vertue of them, you meane either to enforce the supremacy of the Prince to goe again to *Rome*, or to come to *Lambeth*. It is treason by statute, for any subject in this Land to proceed Doctor of the Canon law, and dare you professe your Church government to bee ruled by that law. As though one statute might not referre all matters of the Canon law, unto the temporall and common law of this Realme: and is this all you can say *T.C.*

2 Yes saith he, the government of Christ would bring in the judiciall law of *Moses*. As much as is morall of that law, or of the equity of it would be brought in. And doe you again say it. But you sodden headed Asse you, the most part of that law is abrogated. Some part thereof is in force among us, as the punishment of a Murtherer by death, and presumptuous obstinate Theft by death, &c.

3. His Majesties prerogative in Ecclesiasticall causes, should not be a whit diminished; but rather greatly strengthened by Christs government. And no law should be altered, but such as were contrary to the Law of God, and against the profit of the Common wealth: and therefore there can be no danger in altering these.

4 The Ministers maintenance by Tythe, *no Puritane denyeth to be vnlawfull*. For *Martin* (good Mr. *Parson* you must understand) doth account no *Browniſt* to be a *Puritane*, nor yet a sottish Cooperist.

5. The inconvenience which you shew of the government which is, that men would not be ruled by it, is answered afore. And I pray you, why should not they be better o-

bedient unto Gods Law, if the ſame alſo were eſtabliſhed by the law of the Land, then to the Popes Law and his Canons. You thinke that all men are like your ſelves: that is like Biſhops, ſuch as cannot chooſe but break the Lawes and good orders of God and his Majeſty.

7 The lawes of *England* have beene made, when there was never a Biſhop in the Parliament, as in the firſt yeare of Qeen *Eliz.* And this reaſon as all the reſt, may ſerve to maintaine Popery, as well as the hierarchy of Biſhops.

8 The government of the Church of Chriſt, is no popular government, but it is Monarchicall, in regard of our head Chriſt, Ariſtocraticall in the Elderſhip, and Democraticall in the people. Such is the civill government of our Kingdome: Monarchicall in his Majeſties perſon: Ariſtocraticall in the higher houſe of Parliament, or rather at the Counſell Table: Democratieall in the body of the Commons of the Lower houſe of Parliament. Therefore profane *T. C.* this government ſeeketh no popularity to be brought into the Church, much leſſe intendeth the alteration of the Civill ſtate, that is but your ſlander, of which you make an occupation. And I will ſurely pay you for it. I muſt be briefe now, but more worke for *Cooper ſhall examine your ſlanders.* They are nothing elſe but proofes, that as, by your owne Confeſſions, you are Biſhops of the Divell, ſo you are enemies unto the ſtate. *For by theſe ſlanders, yon goe about to blind our State, that they may never ſee a perfect Regiment of the Church in our dayes.* I ſay that by your owne Confeſſion, you are Biſhops of the Divell. I will prove it thus: You confeſſe that your Lordly government, were not lawfull and tolerable in this Common wealth, if his Majeſty and the ſtate of the Land did diſclaime the ſame. Tell me, doe you not confeſſe this, deny it if you dare. For will you ſay, that you ought lawfully to be here in our Common wealth, whither his Majeſty and the Counſell will or no. Is this

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the thankes that his Majesty shall have, for tolerating you in his Kingdome all this while, that now you will say, *that you and your places stand not in this Kingdome by his courtesie, but you have as good right vnto your places, as he hath vnto his Kingdome.* And by this meanes your Offices stand not by his good liking, and the good liking of the state as doe the Offices of our Lord *high Chancellor, high Treasurer, and high Steward of England.* But your Offices ought to stand and to bee in force in spight of his Majesty, the Parliament, Counsell, and every man else, unlesse they would doe you injury. So that I know, J, you dare not deny but that your Offices were unlawfull in our Common-wealth, if his Majesty, the Parliament, and the Counsell would have them abolished. If you grant this, then you doe not hold your Offices as from God, but as from man. His Majesty beeholdeth his Office, and his Kingdome, as from G o d, and is beholding for the same, unto no Prince nor State under Heaven. Your case is otherwise, for you hold your Offices as from his Majesty, and not from God. For otherwise, you needed not to bee any more beholding unto his Majesty for the same in regard of right, then hee is bound to bee beholding unto other states in regard of his right: *and so you in regard of your Lordly superiority, are not the Bishops of God, but as Ierom saith, the Bishops of man.* And this the most of you confesse to be true, and you see how dangerous it would be for you, to affirme the contrary, namely, that you hold your Offices as from God. Well Sir, if you say that you are the Bishops of man. Then tell mee whether you like of *Deane Iohn* his Booke.

O yes, saith *T. C.* For his grace did peruse that book, & we know the sufficiency of it to bee such, as the Puritans are not able to answer it. Well then, whatsoever is in this booke is anthenticall. It is so, saith *T. C.* otherwise his grace would not have allowed it. What say you then to *T. C.* 38.

the 140 pag. of that booke, where he ſaith (*anſwering the trertiſe of the Biſhop of God, the Bi. of Man, and the Biſhop of the Divell*) that there is no Biſhop of man at all, but every Biſhop muſt bee either the Biſhop of GOD, or the Biſhop of the Divell. He alſo affirmeth none to be the Biſhop of God, but he which hath warrant, both incluſively and alſo expreſly in Gods Word. Now you Biſhops of the Divell, what ſay you now, are you ſpighted of the *Puritans*, becauſe you like good ſubjects defend the Lawes of his Majeſty, or elſe becauſe like incarnate Divels you are Biſhops of the Divels, as you your ſelves confeſſe.

Deane Iohn, lib 1, page 340 line 7.

Here againe, let the Magiſtrate once more conſider, what peſtilent and dangerous Beaſts theſe wretches are unto the civill ſtate. *For either by their owne confeſſion they are the Biſhops of the Divell* (and ſo by that meanes will bee the undoing of the ſtate, if they bee continued therein) or elſe their places ought to be in this Commonwealth whether his Majeſty and our ſtate will or no: becauſe they are not (as they ſay) the Biſhops of man, that is, they have not their ſuperiority, and their Lordly callings over their brethren by humane conſtitution, as my Lord *Chancellor*, *Treaſurer*, and other honourable perſonages have, but by divine ordinance. Yea, and their callings they hold (as you have heard) not onely to be incluſively, but alſo expreſly in the word. What ſhift will they uſe to avoid this point? Are they the Biſhops of men, that is, hold they their juriſdiction as from men. No ſaith *Deane Bridges*, no ſaith *Iohn* of *Canterbury* and the reſt of them (for all of them allow this Booke of *Iohn Bridges*) for then wee are the Biſhops of the Divell, wee cannot avoid it. Are they then the Biſhops of God, that is, have they ſuch a calling as the *Apoſtles*, *Evangeliſts*, &c. had; that is, ſuch a calling as ought lawfully to be in a chriſtian Commonwealth (unleſſe the Magiſtrate would injury the Church, yea maime, deforme, and make a Monſter of the Church) whi-

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ther the Magistrate will or no. We have, say they, For our callings are not only inclusively, but also expressely in the word. So *that by Deane Bridges his confession, and the approbation of Iohn Canterbury*, either our Bishops are Bishops of the Divell, or their callings cannot bee defended lawfull, without flat and plaine Treason, in overthrowing his Majesties supremacy. And so *Deane Bridges* hath written, and *Iohn Whitgift* hath approved and allowed flat Treason to be published.

Is *Martin* to be blamed for finding out and discovering Traytors? Is hee to be blamed for crying out against the Bishops of the Divel? If he be, then indeed have I offended in writing against Bishops. If not, whether is the better Subject *Martin* or our Bishops: whether I be favoured or no, I will not cease, in the love I owe to his Majesty, to write against Traytors, to write against the Divels Bishops. Our Bishops are such by their owne confession.

For they protest themselves to be the Bishops of the Divel If they should hold the preheminency to be from man, If they hold it otherwise then from man, they are Traytors. And untill this Beast *Doctor Bridges* wrote this Booke, they never as yet durst presume to claime their Lordships any otherwise lawfull then from his Majesty, yea and D. *Bridges* about the 60. page saith thosame, *But they care not what contrariety they have in their writings, what Treason they hold, as long as they are perswaded that no man shall be tolerated to write against them.* I have once already shewed Treason to be in this Booke of the Deane of *Sarum*, page 448. I shew the like now to be page 340. Because Deane *Bridges* durst not answer mee. They have turned unto me in his stead, a Beast whom by the length of his Eares, I gesse to bee his Brother, that is, an Asse of the same kind. But I will bee answered of the Deane himselfe in this and the former point of Treason, or else his Cloister shall smoake for it. And thus profane *T. C.* you

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perceive what a good ſubject you are, in defending the eſtabliſhed government. Thus alſo I have anſwered all your Bookes in the matters of the lawfulneſſe of the government by Paſtors, Doctours, Elders, and Deacons, and the unlawfulneſſe of our baſtardly Church government, by Archbiſhops and Biſhops, where alſo the Reader may ſee, that if ever there was a Church rightly governed, that is a Church without maime or deformity, the ſame was governed by Paſtours, Doctours, Elders and Deacons.

Whau, whau, but where have I beene all this while? Ten to one among ſome of theſe Puritans. Why *Martin*? Why *Martin*, I ſay haſt tow forgotten thy ſelfe? Where haſt ti beene, why man, cha bin a ſeeking for a Samons neſt, and cha vound a whole crue, either of Eccleſiaſticall Traitors, or of the Biſhops of the Divell, of broken and maimed members of the Church: never wink on me good fellow, for I will ſpeake the truth, let the *Puritans* doe what they can. I ſay then that they are broken members, and I ſay *Iohn* of *Canterbury*, if he be a member of the Church, I ſay he is a broken member, and that *Thomas* of *Wincheſter* is a Cholericke member. Yea, and cha vound that profane *T.C.* is afraid leſt his Majeſty ſhould give Biſhops livings away from em. And therefore ſhutteth his booke with this poſition, *viz.* That it is not lawfull to beſtow ſuch livings upon Lay men, as are appointed by Gods law upon Miniſters. But hereof more warke for *Cooper* ſhall learnedly diſpute.

Reverend T.C. Admonition page 1, 2, 3.

Wee uſe the Miniſters moſt vilely now a dayes. God will puniſh us for it, as hee did thoſe which abuſed his Prophets.

Reverend Martin.

Looke to it *T.C.* then. For out of thine own mouth ſhale thou be judged, thou unrighteous ſervant. Our Biſhops are they which abuſe the Miniſters. Our Biſhops were never

never good Ministers as yet, and therefore they are not to be compared with the Prophets.

Reverend T. C. page 4.

Some men will say, that I doe great injury to the Prophets and Apostles, in comparing our Bishops unto them. But we may be happy if we may have tolerable Ministers in this perilous age.

Reverend Martin.

I hope *T. C.* that thou dost not mean to serve the Church with worse then we have: what worse then *Iohn* of *Canterbury*? worse then *Tom Tubtrimmer of Winchester*? worse then the *Vickers* of Hell, Sir *Ieffery Ienes*, the parson of *Micklain*, *&c.* I pray thee rather then we should have a change from evill to worse, let us have the evill still But I care not if I abide the venture of the change. Therefore get *Iohn* with his *Canterburinesse* removed, &c. whom thou acknowledgest to be evill, and I doe not doubt, if worse come in their stead, but the Divell will soone fetch them away, and so wee shall bee quickly rid, both of evill and worse. But good *T. C.* is it possible to find worse then we have? I do not marvell though thou callest me libeller, when thou darest abuse the Prophets farre worse, then in calling them libellers: for I tell thee true, thou couldst not have any way so stained their good names, as thou hast done in comparing them to our Bishops. Call me Libeller as often as thou wilt, I doe not greatly care, but and thou lovest me, never liken me to our Bishops of the Divell. For I cannot abide to be compared unto those, for by thine owne comparison in the 9. page, they are just *Balaams* up and downe.

Reverend T. C. page 8, 9, 10.

Though our Bishops be as evill as *Iudas* the false Apostles, and *Balaam*, yet because they have sometimes brought unto us Gods message, wee must thinke no otherwise of them, then of Gods Messengers. For GOD

will not ſuffer divelliſh and *Antichriſtian* perſons to bee the chiefe reſtorers of his Goſpell.

Reverend Martin,

Firſt *T.C.* I have truly gathered thine argument, though thou nameſt neither *Iudas* nor the falſe Apoſtles. Prove it otherwiſe. Then haſt thou reverend *Martin* proved thy ſelfe a lyar. Now ſecondly then ſeeing it is ſo, I pray thee good honeſt T.C. deſire our Judaſſes (who was alſo one of the firſt Apoſtles) not to ſell their Maſter for money, deſire our falſe Apoſtles (who preached no falſe doctrine for the moſt part) not to inſult over poore *Paul*) and deſire our good *Balaams*, not to follow the wages of unrighteouſneſſe. The counſell is good. For *Iudas*, though one of the firſt publiſhers of the Goſpell (ſo were not our Biſhops in our time) yet hung himſelfe. The falſe Apoſtles had their reward, I doubt not. And *Balaam* as ſoon as ever the *Iſraelites* tooke him, was juſtly executed for his wickedneſſe. The foreed bleſſing wherewith hee bleſſed them ſaved him not.

Reverend T.C. page 10, 11, 12, 13.

May conjecturall ſpeeches flye abroad of Biſhops, as that they are covetous, give not to the poore, hinder reformation, Simoniacks, &c. *but the chiefe Governours ought to take heed, that they give no credit to any ſuch things, I truſt never any of them committed Idolatry, as Aaron did.*

Reverend Martin,

Yea, I beſeech you that are in authority in any caſe, not to beleeve any truth againſt our Biſhops. For theſe *Puritans* (although the Biſhops grant themſelves to bee as evill as *Balaam*) could never yet prove the good fathers, *to have committed Idolatry as Aaron did.* And as long as they be no worſe then *Balaam* was, there is no reaſon why they ſhould be diſliked. You know this is a troubleſome world, men cannot come unto any meere living without friends.

friendss And it is no reason why a man should trouble his friend and give him nothing, a hundred pounds and a gelding, is yet better then nothing. To bowle but seven dayes in a weeke, is a very tolerable recreation. *You must know that Iohn of London, hath sometimes preached (as this profane T.C. hath given out to his no small commendations) thrise in a yeare at Paules-crosse.* A sore labour, it is reason that he should bestow the rest of the yeare, in maintaining his health by recreation, and providing for his family: give him leave but to keepe out the government of the Church, to sweare like a swag, to persecute, and to take some small ten in the hundred; and truely he will be loath ever to commit idolatry as *Aharon* did. I hope though *Judas* sold his Master, *yet that it cannot bee proved since his calling, that ever he committed Idolatry.*

Reverend T.C. page 16,17.

Though Bishops should offend as *Noah* did in drunkennes, yet good children should cover their fathers falts. For naturall children, though they suffer injuries at their fathers hands, yet they take their griefes very mildly.

Reverend Martin.

Bishop *Westphaling.* But what then? *Parson Gravat*, parson of sir *Iohn Pulchres in London* (one of dumb *Johns* bousing Mates) will be drunke but once a weeke. But what then? good Children should take linkes in a cold morning, & light them at his nose, to see if by that meanes some part of the fire that hath so flashed his sweete face, might be taken away: this were their duty, saith *T.C.* and not to cry redde nose, redde nose. But *T.C.* what if a man should find him lying in the kenill, whether should hee take him up (all to be mired like a Swine) in the sight of the people, and carry him home on his backe, or fling a coverled on him, and let him there take his rest, untill his legges would be advised by him to carry him home. But

me thinkes brother *T. C.* you defend the Bishops but evill favouredly in these points. For you doe, as though a Thiefe should say to a true man, I must needes have thy purse, thou must beare with mee, it is my nature, I must needes play the Thiefe. But yet thou dealest uncharitably with me, if thou blasest it abroad: for though I make an occupation of Theft, yet charity would cover it. So say you, though our Bishops make a Trade of persecuting and depriving Gods Ministers, though they make a Trade of continuing in *Antichristian* callings, yet charity would have their faltes covered, and have them mildly dealt with. As though T. C. there were no difference, betwixt those that fall by infirmity into some one sinne, not making it their Trade, and not defending the same to be lawfull, and our Bishops which continue in an *Antichristian* calling, and occupation, and defend they may doe so. But will they leave thinke you, if they be mildly and gently dealt with. Then good *Iohn* of *Canterbury*, I pray thee leave thy persecuting, good *Iohn* of *Canterbury* leave thy Popedome: good Father, *Iohn* of *London*, be no more a Bishop of the Divell: be no more a Traytor to God and his Word. And good sweet Boyes, all of you become honest men: maime & deforme the Church no longer: sweet fathers now make not a Trade of persecuting; gentle fathers keep the people in ignorance no longer: good fathers now maintaine the dumbe Ministery no longer. Be the destruction of the Church no longer, good sweete Babes now leave your Nonresidency, and your other sinnes, sweete Popes now: and suffer the truth to have free passage. Lo *T. C.* now I have mildly dealt with the good Fathers. I will now expect a while, to see whether they will amend by faire meanes, if not let them not say, but they have bin warned.

Reverend T. C. from the 20 *to the* 30.

Though the Bishops be falty, yet they are not to be excused that find fault with them for sinister ends. And the Prince and Magistrates, is to take heed that by their sug-

geſtions, they be not brought to put downe L. Biſhops, to take away their livings, and put them to their penſions. *For the putting of them to their penſions*, would diſcourage young ſtudents from the ſtudy of Divinity.

Reverend Martin,

I thought you were afraid to loſe your livings, by the Courtier *Martins* meanes. But brethren feare it not. I would not haue any true Miniſter in the Land, want a ſufficient living. But good ſoules, I commend you yet, that are not ſo baſhfull, but you will ſhew your griefes. Is it the treading under foote of the glory of God, that you feare good men. No no ſay they, we could reaſonably well beare that loſſe. But we dye if you diminiſh the allowance of our Kitchin. Let us be aſſured of that, and our Lordly callings, and we doe not greatly care, how other matters goe. I will when more worke is publiſhed, helpe thoſe good young ſtudents unto a meanes to live, though they haue none of your Biſhopdomes, if they will be ruled by me.

Reverend T. C. page 5. 36.

They haue been within theſe few weekes 3 or 4 pamphlets bubliſhed in Print, againſt Biſhops. The Author of them calleth himſelfe *Martin*, &c.

R. Martin.

But good *Tom Tubtrimmer*, if there haue been 3 or 4 publiſhed, why doth Biſhop *Cooper* name one onely, why doth he not confute all? why doth he invent objections of his owne, ſeeing he had 3. bookes more to confute, or 2 at leaſt then he hath touched, nay, why doth he confute one of them throughly, ſeeing therein his Biſhopdome was reaſonably capercla wed. I haue onely publiſhed a Piſtle, and a Pitomy; wherein alſo I grant that I did reaſonably Piſtle them. Therefore *T. C*; you begin with a lye, in that you ſay that I haue publiſhed either 3. or 4. bookes.

Reverend T.C. page 38.

His grace never felt blow as yet, &c. What is he past feeling, wilt thou tell me that T. C. he sleepeth belike in the top of the roust. I would not be so well thwacked for the Popedome of *Canter.* as he hath borne poore man. He was never able to make good syllogisme since I am sure: He allowed D. *Bridges* his booke quoth T.C. I pray thee what got he by that, but a Testimony against himselfe, that either he hath allowed Treason, or confessed himselfe to be the Bishop of the Divell.

T.C. page 38. He that readeth his grace his answer, and M. *Cartwrights* reply, *shall see which is the better learned of the two.* So he shall indeed T.C. and he were very simple which could not discerne that; And there is so much answered already as thou saist, that his grace dare answer no more for shame. And T.C. you your selves grant *Thomas Cartwright* to bee learned, so did I neuer thinke *Iohn Whitgift* to be, what comparison can you make betweene them? But *Thomas Cartwright*, shall I say that thou madest this booke against me, because T.C. is set to it, well take heed of it, if I find it to be thy doing, I will so besoop thee, as thou never bangedst *Iohn Whitgift* better in thy life. I see heere that they have quarrelled with thee *Water Traverse, Iohn Penri, Thomas Sparke, Giles Wiggington, Master Davison, &c.* Nay it is no matter, you are een well served, this will teach you I trow to become my Chaplaines, For if you were my Chaplaines once, I trow *Iohn Whitgift*, nor any of his, durst not once say blacke to your eyes, And if I had thy learning *Thomas Cartwright*, I would make them all to smoak. But though I were as very an Asshead as *Iohn Catercap* is, yet I could deale well enough with Clergie men: yea with old *Winken de word*, D. *Prime* himselfe: And ile bepistle you D. *Prime*, when I am at more leasure, though indeed I tell you true, that as yet I doe disdaine to deale with a contemptible trencher

cher Chaplaine, such as you D. *Banckcroft*, and Chaplain *Duport* are. But ile be with you all three to bring one day, you shall never scape my fingers, if I take you but once in hand. You see how I have dealt with Deane *Iohn*, your entertainment shall be alike. But *Thomas Cartwright*, thou art T.C. so is *Tom Cooper* too. The distinction then betweene you both, shall be this; he shall be profane T.C. because he calleth Christ Iesus, by whom the government by Pastors, Doctors, Elders, and Deacons was commanded to be he knowes not whom: and thou shalt bee simple T.C.

Concerning Mistresse *Lawson* profane T.C. is it not lawfull for her to goe to *Lambeth* by water, to accompany a Preachers wife, going also (as commonly godly matrons in *London* doe) with her man: No saith T.C. I doe not like this in women: Tush man, *Thomas Lawson* is not *Thomas Cooper*, hee hath no such cause to doubt of Dame Lawsons going without her husband, as the Bishop of Winchester hath had of Dame Coopers gadding. But more worke for Cooper, will say more for Mistresse Lawson.

Qui pergit quod vult dicere quæ non vult audiet.

From whomsoever Charde had his protection, his Face is glad of it, for otherwise he knoweth not how to get a Printer, for the established government, because the books will not sell.

Touching the Premunire, let the Libeller and his, doe what he dare. Why brethren, what wisedome is this in you to dare your betters? doe you not know that I can send you my mind by a Pistle, and then prove you to bee petty Popes, and Enemies to the State: And how can you mend your selves? It is certaine you are in a premunire: If his Majesty will give me leave to have the Law, I will be bound to bring 10000 pounds into his Coffers upon that bargaine. And therefore foolish men, dare your bet-

T. C. page 40.

betters no more. And heere I pray thee marke how I have made the Bishops to pull in their Hornes. For whereas in this place they had printed the word *dare*, they bethought themselves, that they had to deale with my worship, which am favoured at the Court, and being afraid of me, they pasted the word *can* vpon the word *dare*, and so where before they bad me and mine doe what we durst: now they bid vs doe what we can. hoping thereby to have a friend in a corner, who would not suffer us to doe what we ought and durst: and so our ability should not be according unto their demerit. Marke now the Bishops of the Divell, whither you be not afraid of mee: I will see you jolled with the premunire one day.

The like thing you shall find in the 135 page. For there having said, that they will not deny the discipline to have beene in the Apostles time, they have now pasted there upon that, That is not yet proved. So that although their Consciences do tell them, that the discipline was then, yet they will beare the world in hand, that that is not yet proved. Here you see that if this patch *T. C.* had not used two patches to cover his patchery, the Bishops would have accounted him to be as very a patch as Deane *Iohn*.

A, but these knave *Puritans are* more unmannerly before his grace, then the Recusants are, and therefore the Recusants have more favour. *I cannot blame them for wee ought to have no Popes. The Papists like the Archiepiscopall Pall, and therefore reverenceth a petty Pope thsrein.* And though the Recusant come not to heare the sermons, yet he is an informer very often, upon other mens information.

His grace denyeth that ever he heard of any such matter, as that the *Iesuit* should say, he would become a brave Cardinall, if Popery should come againe. I know *T. C.* that long since he is past shame, and a notorious Lyer, otherwise how durst he deny this, seeing Cliffe an honest

and

and a godly Cobler, dwelling at *Battle bridge*, did justifie this before his grace his teeth, yea and will justifie the same againe if he be called. So will *Atkinson* too: Send for them if he dare; *Ministers of the Gospell ought to bee called Priests, saith his grace, what say you by that?* Then good sir *John* O *Cant.* when wilt thou say Masse at our house? His grace is also perswaded, that there ought to be a Lordly superiority among Ministers. So was *Iudas* perswaded to sell his Master; if you would have these things proved, profane *T. C.* referreth you to his grace his answer unto simple T. C. and to Doctor *Bridges*: That is, if you would learne any honesty, you must goe to the stewes, or if you would have a good savour, you must goe to the sincke for it. *Why thou unsavourly snuffe, dost tow thinke that men know not D. Bridges and Iohn Whitgift.* Yea but his grace also firmely beleeveth, that Christ in soule descended into Hell. This is the third point of his Catholike perswasion: but tell him from me, that he shall never bee saved by this beliefe, and my finger in his mouth. Let him tell what our Saviour Christ should doe, if hee did not harrow Hell. Where thou sayest Mr. *Young* had onely the dealing with *Thakwel* the Popish Printer, without his graces privity, *thou lyest in thy throat*: M. *Young* himselfe brought him to his grace, who ordered the matter as it is set downe in my Pistle. But did not I say truly of thee, that thou canst cog, face and lye, as fast as a dog can trot, and that thou hast a right seasoned wainscoate face of ti nowne, chwarnt tee, ti vorehead zaze hard as horne.

page 41. page 46. page 44.

Concerning *Waldegrave*, its no matter how you deale with him, heez a foolish fellow, to suffer you to spoyle his presse and letters, an a had bin my worships Printer, ide a kept him from your clouches. And yet it is pitty to belye the Divell: and therefore you shall not belye him and goe scotfree. As for the presse that *Waldegrave* sold, hee did is by order, *viz.* He sold it to an allowed Printer, I. C. one

his owne company, with the knowledge of his Warden, *Henry Denham*, &c. And call you this favour, in releasing him after long imprisonment? But I will give you a president of great favour indeed, wherein you may see what an ungratefull fellow *Waldegrave* is to his grace, who hath bin so good unto him frō time to time. There being a controverlie betweene another Printer and *Waldegrave* (all matters of Printing being committed by the Lords of the Counsell to his grace) *Waldegrave* made one of his Company his friend (who could do much with his grace) to deale for him, who brake the matter to his worship, being at *Croydon* in his Orchard; so soone as the party named *Waldegrave*, he sweetely answered him, saying: if it had bin any of the company save him, he would have granted the suite, but in no case to *Waldegrave*. Well *Waldegrave*, obtained the *K. H*, Lord Treasurers Letter in his behalfe to his grace, who when he had read it, said, I will answer my Lord *Treasurer*, with that Waldegrave intreated for his favourable Letter to the Wardens of his Company, which in the end through D. Coosins hee obtained (though late) yet went home at night, thinking to deliver it in the Morning: but before he was ready, the Wardens were with him, and arrested him with a Pursivant upon his graces Commandement, *Waldegrave* telling them there was a letter from his grace, which hee receiued late the last night at *Croydon*: who answered, they knew it well enough but this is his pleasure now, so they carryed Waldegrave to prison, and in this his Grace was so good unto him, as to helpe him with an hundred marks over the shoulders. If this be your favour, God keepe mee from you, *ka. M. Marprelate*. Bishops have justly received according to their deserts, having found greater favour at my Worships hands then ever they deserved, being notorious, disobedient and godlesse persons, unthrifty spenders and consumers of the fruits, not of their owne labors,

(as

(as you say *Waldegrave* was) but of the possessions of the Church, persons that have violated their faith to God, his Church, his Majesty, and this whole Kingdome, and wittingly bring us all without the great mercy of God to our undoing, so *that our wives, children & servants have cause to curse all L. Bp. LoT. C. you see that I have a good gift in imitation*, and me thinkes I have brought your words into a marvellous good sense, where as before in the cause of *Waldegrve*, they were illfavouredly wrested: and as for his wife and children, they have just cause to curse *Iohn* of *London* and *Iohn* of *Canterbury*, for their tyrannizing over him: by imprisoning and spoiling his goods, and vexing his poore wife and children, with continuall rifeling his house with their *Pursivants, who in November last, violently rusht into his house, breaking through the maine wall thereof after midnight, taking away his goods, for some of the Pursivants sold his bookes vp and downe the streets, to Watchmen and others.* Ah you *Antichristian* Prelates, when will you make an end of defending your tyranny, by the bloud and rapine of his Majesties subjects? You have bin the consumers of the fruits of *Waldegraves* labours: for have you not sent him so often to prison, that it seemed you made a common occupation thereof? For assoone as any booke is printed in the defence of Christs holy Discipline, or for the detecting of your Antichristian dealings, but your ravening pursivants flye city and country to seeke for *Waldegrave*, as though he were bound by statute unto you, either to make known who printed seditious bookes against my L. Face, or to goe to prison himselfe, and threatned with the racke. *And are you not ashamed to say, that he ever violated his Faith? you know well enough, that he is neither Archb. nor L.B.* The case thus stood, after he had remained a long time in Prison, not that time when *Hartwell* his graces secretary wisht that his grace might never eat bit of bread after hee

releaſed him. Nor at that time when you profane *T. C.* told him, that all Puritans had trayterous hearts. Nor at that time *Waldegrave* told her grace, that hee was worſe then *Boner* in regard of the time. Nor that time when hee was ſtrangely releaſed by one of the Lord of good *Londons Swans*. Neither was it at that time, when his grace (good conſcionable Noble man) violated his promiſe, in that he told the *Wardens* of the *Stationers*, that if *Waldegrave* would come quietly to him, and ceaſe printing of ſeditious bookes, he would pardon what was paſt, and the Wardens promiſed his wife, that if he were committed, they would lye at his graces gate till he were releaſed, and for all this yet hee was committed to the white Lyon, where he lay 6 weeks. Nor it was not at that time, when his grace allowed *Watſon* the Purſivant, to take of *Waldegrave*, 13 s. 4 pence, for carrying of him to the white *Lyon*, But it was that time when his grace kept him 20 weekes together in the white Lyon, for printing the complaint of the Comminalty, the practiſe of Prelates, a learned mans judgment &c. Meanes being uſed for his liberty, his friend who was bound for him told him, his liberty was obtained in manner following. You muſt be bound ſaith he, in a 100 pounds, to print no more bookes hereafter, but ſuch as ſhall be authorized by her Majeſty or his grace, or ſuch as were before lawfully authorized: whereunto he anſwered that it was not poſſible for him to containe himſelfe within the compaſſe of that bond, neither ſhould his conſent ever goe to the ſame (the ſame will D. Cooſins witneſſe (that maidenly Doctor, who ſits cheeke by joll with you) if he will ſpeake a truth, which words *Waldegrave* uttered to him, going in the old Pallas at *Weſtminſter* with his Keeper before hee was releaſed) yet hee would gladly have his liberty if he might lawfully. For ſaid he I being a poore workman to my company, cannot poſſibly obſerve it. For many bookes heretofore printed, had *cum privilegio*,

Whereby it may appeare he ſwore not to his friend.

vilegio, and yet were never authorized: and againe, that it were but a folly for him to sue to her Majesty, the Office were very base and unfit for her. And he might be well assured that *Caiphas* of *Cant.* would never authorize any thing for his behoofe, and so it fell out. And thus *Martin* hath proved you in this, as in all other things, to bee lyars. *And what is it that you Bp. and your hangmes will not say by Wildegrave, whom you would hang if you could I will be briefe in the rest, but so, as the Reader may perceive that T. C. was hired to lye by commission.*

I will stand to it, that his grace accounteth the preaching of the Word, being the only ordinary meanes of Salvation to be an heresie, and doth mortally persecute the same: his appellation to the obedient Clergy shall stand him in no steed, *when more worke for Cooper is published.* And there I will pay thee for abusing Master *Wiggington*, and Mr. *Davison*, whose good names can take no staine from a Bishops chops. If his grace rejected Master *Evans* for want of conformity, why is the *quare impedit gotten against the Bishop of Worcester*, by the noble Earle of *Warwicke* his patron. I hope he will see both the *quare impedit*, and the premunire too, brought upon the bones of father *Edmond of Worcester*. It is a common bragge with his grace, his parasites, and with himselfe, *that he is the second person in the land.* More worke shall pay his grace for commending the Apocrypha, a profane and a lying story in many places, to bee unseparably joyned with the holy Word of God. You grant D. *Spark* to have set his grace and your selfe T. C. at a *non-plus* for the *Septuagint* is contrary to the Hebrew, and therefore you maintaine contrary translations, and require men to approve both. *Martin hath marred Richard patriks Market*, for otherwise he was in good hope to have a benefice at his grace his hand, and to be made a Minstrell. Shamelesse and impudent wretches that dare deny *Iohn* of *Canterbury* to

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page 47.

page 48,49.

2. *Esdras*, 14. 21. 37, *&c.*

page 50.

have bin at any time under D. *Perne*, but as a fellow of the house, where he was master, whereas all the world knoweth him to have bin a poore scholler in that house, yea and his grace hath often confessed, *that hee being there a poore scholler, was so poore as hee had not a napkin to wipe his mouth, but when he had gotten some fat meate of O the fellowes table, would goe to the Skrine, and first wipe his mouth on the one side and then O the other, because he wanted a napkin*, judge you whither this be not a meaner state, then to carry a cloakbag, which is not spoken to upbraid any mans poverty, but to pull the pride of Gods enemy an ase lower. Although we cannot beleeve D. Perne in the Pulpit, yet in this point wee will not refuse his testimony. I am glad *Iohn* of *London* you will not deny, but you have
page 51,52. the Dyars cloath, *make restitution then*: thou madest the
53, 54. Porter of thy Gate a Minister *Iohn*, and thou mightest doe it lawfully. Why so I pray thee, why man, because hee was almost blind, *and at Paddington being a small people*, hee could not starve as many soules, as his master doth, which hath a great charge, I hope Mr. *Madox* will thinke scorn,
page 55,56 to aske *Iohn* of *London* forgivenesse. The substance of the Tale is true, I told you that I had it at the second hand.

Are you not ashamed, to deny the elmes to be cut downe at *Fulham*? Why her Majesties taker tooke them from *Iohn* of *London*. And simple fellowes, are you not able to discerne betweene a pleasant frump given you by a counsellour, and a speech used in good earnest. Alas poore *Iohn* O *London*, doest thou thinke, that Mr. Vice-chamberlaine spake as hee thought. Then it is time to begge thee for a swagge. And so it is if thou thinkest wee will beleeve the turncoate D. *Perne* speaking unto us in his owne name, who like an Apostata, hath out of the pulpit, told so many untruthes, And as it is lawfull to boule, O the Sabboth, as
page 57,58 it is to eat, and for you to make dumbe Ministers, as it was

for

for DAVID to eate of the shew bread *page* 110. or for the *Machabees* to fight on the Sabboth, or for *Moses* to grant a bill of divorcement? J perceive these men will have the good Divinity, if it be to be gotten for money. Yea and *page* 62. our Saviour Christ, sware by his Faith very often. How so good *Iohn*, I never heard that before, why saith T. G. hee said Amen Amen very often, and Amen, is as much as by my faith, page 62. horrible and blasphemous Beasts, whither will your madnesse grow in a while, if you bee not restrained. M. *Allen* the Grocer is paid all save 10 pound: for the use of that, the Executors have *Iohn* O *Londons* blessing. And J thinke they are reasonably well served. If *page* 58. the tale of Benison be not true, why was *Iohn* of *London* alotted by the counsell, to pay him (I thinke) 40 pounds, *page* 59. for his false imprisonment. *Iohn of London is not dumbe, because hee preacheth sometimes thrise a yeare at Pauls Crosse.* Then we shall never make our money of it I see. But I pray thee T. G, how canst thou excuse his blasphemy *pag.* 6. 61. 62. of *Eli, Eli, lamasabackthani*, there have beene two outragious facts amongst others committed in the world, by those that professe true Religion, the one was the betraying of our Saviour by *Iudas* an Apostle, the other was the horrible mocking of his agony and bitter passion, by *Iohn Elmar* a Bishop in this speech, If he had bin in some reformed Churches, the Blasphemer would have hardly escaped with his life. And is it true sweet Boy indeed Hath Liecestershire so embraced the Gospell without contention, and that by dumbe Iohns meanes? Little doest thou know what thou hast done now, how if *Martin* be a Liecestershire man, hast not thou then set out the praise of thine owne bane?

For *Martin* I am sure, hath wrought your *Caiaphas* Chaire more wracke and misery, then all the whole Land beside. And therefore thou seest, a man may be so madde sometimes, that he may praise he cannot tell what. The Bi-

shop

shop of *Rochester* in presenting himselfe to a parsonage, did no more then Law allowed him. And doe so againe
page 63, good *Iohn of Rochester*, and it will be for thy credit, For, these *Puritans* would find fault I thinke with *Iohn* of *Cant.* (*if he beleeving that Christ in soule went to Hell*) should hold it unlawfull for a man to pray unto Christ being in Hell. And sweet *Iohn* of *Cant.* if ever thou prayedst in thy life for any bodies soule, now pray for thy brother D, *Squire and Tarletons soules.* They were honest fellowes, though I think Deane *Iohns* eares be longer. For why good sweet *Iohn* may not your worship doe this, as
page 63, 64 well as *William of Lincolne* might pray, *that our soules should be with the soules of professed traiterous Papists.*

The good B. of *Winchester* did not protest, that at Sir M. *Overies* which was layd to his charge, but hee spake
page 14, 65, some things that way. Well brother *Winchester*, you con-
66, &c. fesse the most part, & we will beleeve the rest for your sake without witnesse. The B. of *Winchester* never said that it
page 71. was an heresie, to hold that the preaching of the Word was the onely ordinary meanes to salvation, but inasmuch as *Penri* held that the effect of salvation could not bee wrought by the word read, he said that was not farre from heresie: why Brother Cooper, what is this else but open confession. For *Iohn Penri* as appeareth in his writings holdeth the word read, to be no ordinary meanes of salvation at all, This I know you will account an heresie, otherwise your case is damnable, that cause the people to content themselves with reading, and hold that they may or-
page 72, 75. dinarily be saved thereby. Yea but *T. of Winchester* disputed a M. of Art, 45 yeares agoe in Divinity. Here is an old Lad once: I hope that disputation was very choleriekly performed. And he did once as pretty a thing as that came to. For once preaching at *Canter.* he was disposed to note out *T. C.* I meane simple T. C. in his Sermon, his part he plaid after this sort. He noted 4 great Hidraes of the Gos-

pell

Gospell in his sermon, 1 Carnall *Security*, 2 Heatheni sh Gentility, 3 obstinat Papistry, 4. Saith he(when I looke in his forehead, I find *T. C.* written therein, which I cannot otherwise interpret, then thankleſſe Curioſity, thankleſſe for the benefits already received, and more curious then needs, in vaine and needleſſe queſtions: the old ſtudent did not know himſelfe to be T. C. when hee thus ſpake: *and this is the thankleſſe curioſity, that hath anſwered Martin: yea he ſaw Martins picture drawne, when he was a young man, I perceive then he was not ſo blind, as the old Porter of Paddington*, whom *Iohn* of *London* bedeaconed and beminiſtred: Lucian of *Wincheſter* was himſelfe the Painter, *Mydas* of *Cant.* the Iudge: the one of the 2 women called Ignorance was the goodwife of *Bath.* Dr. *Culpable* Warden of New Colledge: the other called *jealous ſuſpition*, was the *Fox*; *Iohn of Exceter*, then *Camwinkadeward*, *alias* Dr. *Prime Calumniator*: this *Winken* and his Lord of *Wincheſter* drew innocency, to wit, *Martin Marprelat* Gent: by the heire of the head then followed: *Dolus, fraus, inſidiæ, to wit: Dr. Perne, D. Renold, and Dr. Coſins: the Treader was cankered Mallis, his Eyes was fiery, his face thinne, wrinkeled, pin'd away with melancholy*: and this was Dr. *Copcot*, then followed dolefull Repentance, *that is*, Deane *Iohn* repenting that ever hee had written in the Biſhops behalfe, becauſe his grace is not as good as his word, T. C. conſider this picture untill we meete againe. Now my buſineſſe calls me away. I am going towards Banbery? for I heare ſay, there hath bin old adoe; for Bakers daughters would have Knights whither they would or no. I will learne the truth thereof, and ſo I will poſt to ſhohill: and viſiting ſome parts of *Stratford, Warwick, and Northampton ſhires*. I may well make a journey backe againe to *Norfolk and Suffolke*: I have a Regeſter at Bury, and by that time my viſitors will come out of *Cornwall, Devon and Hamſhire*: and

now farewell good profane T. C. I cannot now meddle with a long period, which thou haſt in the 33,34. *page* of thy Booke, it is but 38 lines, thou art longer winded then Deane *Iohn* is I ſee, though he hath longer periods then that I ſet downe, whereas thou doſt complaine that the Livings of our Biſhops are ſo ſmall that ſome of their Children are like to goe a begging, there is preſent Remedy for that, for to what end elſe is *Iohn* of *Cant.* unmarried, but to provide for the Biſhops Children, who ſhall bee poorely left, though indeed I never ſaid in my life, that there was any great familiarity betweene Miſtreſſe *Toye* and *Iohn Whitgift*, and ile befie em, ile befie em that will ſay ſo of me; and wherefore is *Rich*, of *Peterborough* unmarryed but to provide for other mens Children; O now I remember me, he hath alſo a charge to provide for, for his Hoſtes and coſen of *Sibſon*, the Peticote which he beſtowed upon her, within this ſixe months was not the beſt in *England*, the Token was not unmeete for her ſtate, farewell, farewell, farewell, old *Martin* keepe thee out of their hands for all that, for thou art a ſhort fellow, thou wilt one day overthrow them *Amen*, and then thou ſweareſt by thy Faith, quoth *Iohn of London.*

Martin the Metropolitan to *Iohn* the Metropolitan, ſaith *Nemo confidat nimium ſecundis.*

Martin to his troubled Sonne, ſaith *Nemo deſperet Meliora Lapſus.*

Anglia Martinis Diſce favere tuis.

Falſe

Faults Escaped.

Title line 10, *Read, Chapleine hath shewed himselfe in his late admonition to the people of* England *to b. & c.*

Epist. page 3 *read Eulegein for Euldgeni, beare with the rest of the Faults.*

FINIS.